

# the McGill Daily

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MONTREAL, QUEBEC

## McGill may pickpocket students

by Hanka Hulsbosch

### News analysis

On January 20th, 1986, the McGill Board of Governors will debate and possibly vote on the proposed 'incidental course material charge' of \$100.00 per year on all McGill students.

The proposal, the brainchild of McGill's Task Force on Finance, has been suggested to cover the cost of photocopying handouts, labcoats, and other miscellaneous course 'extras'.

The fee, which could cover the cost of photocopying the entire Montréal phone directory for every student, is considered unjust by many campus groups and individuals. McGill students already pay for their labcoats and miscellaneous equipment, and many classes already have film and photocopying fees.

The Government of Québec froze tuition 'fees' in the province in 1966-67 and hasn't allowed any increases since then. By calling the current increase a 'charge' instead of a 'fee,' the finance committee hopes to impose this essentially illegal measure upon students.

The proposal was to go directly to the Board of Governors for a vote, bypassing the Senate, and any other student organization that could protest it. However, Roger Crawhall, Graduate Student Representative to Senate, heard of the proposal and asked why it was not brought to Senate for discussion, considering that a fee increase is of direct concern to students.

To this date, Senate has yet to take a stand on the issue, and the Board of Governors will be voting on it in two weeks.

McGill's Comptroller (read: general accountant) and Chairman of the Committee on Student Fees Mr. R. Kuranoff said the figure of \$100.00 per year was derived from an average cost of \$50.00 per semester, for a student taking five courses, or 15 credits. "No detailed cost study was done," Kuranoff said. "This was on an average basis."

Asked to justify the fee, considering that some courses receive more handouts and course materials than others, Kuranoff said that it "couldn't be justified other than it's an average."

When asked if the fee increase was intended to get McGill out of its present multi-

million dollar debt, Kuranoff replied, "Yes."

Asked if these additional course material charges would rise each year, Kuranoff said that this inflation was "not even considered" in the planning stages of the proposal. There is nothing in the motion which would limit or prevent future increases.

On Dec 3, 1985 the McGill Students Society moved that "Students' Council in no way supports the \$10 per course charge until such time as Coun-

cil or one of its committees receive proper documentation; that matters of this nature which are of concern to students be brought to Senate, rather than the BoG; that the University Affairs Committee prepare information on, and an analysis of this charge for Students' Council and all students."

So far, no word from the University Affairs Committee, or the Senate. James Green, president of the McGill Student Society stated that the proposal is "unfair," and said that Student Society has been actively

lobbying members of the Board of Governors, Kuranoff included, to vote against the motion.

The 'charge' could have a dramatic effect on many students. Student loan and bursary figures are calculated from the cost of living and tuition fees. There is no assurance whatsoever that students will receive any larger loan sums to cover this 'charge.'

The 'charge' serves only to further restrict general access to the university. Principal Johnson, in an earlier speech to students, expressed his pride

that McGill was an "equal opportunity establishment." Clearly, he was not aware of the designs of the finance committee at the time.

Anyone interested in opposing the fee is welcome to join the Student Society lobbying effort. Mr. Kuranoff's number is 392-5316, and anyone should be able to contact him to discuss the exact nature of the fee. Lists of the names of the Board of Governor representatives are available at the administration building, and they can also be contacted.

### News analysis

## Street maintenance on the skids

by Anna Asimakopulos

It's a typical Tuesday morning. On their way to classes, McGill students slide and skid their way along the treacherously icy sidewalks of Dr. Penfield St.

Why is it that students have to risk potentially serious falls on sidewalks that sometimes resemble skating rinks, or worse still, risk sliding onto the street in the path of an oncoming car?

The reason: the Municipal government, led by the chauffeur-driven mayor Jean Drapeau.

According to Vice President External Affairs, Luc Joli-Coeur, McGill has been "pressuring the city for many years to change the situation."

"I wrote a letter to the city of Montréal complaining that the sidewalks were dangerous and so were the crosswalks and that the sidewalks on Dr. Penfield are too narrow," he said.

In response to that letter and other letters, a meeting was set

up with the urban planning department of the city of Montréal and the situation was discussed.

As well, a group of students from McGill's school of Urban Planning are working on solutions to the problems facing pedestrians in the McGill area. A report of the students' findings and solutions will be presented on February 24, 1986 and according to Joli-Coeur, will be used to lobby the Civic Government.

However, it is likely that the report will be shuffled around the bureaucratic machinery of the Municipal government for a while before anything is done about the problem.

Part of the reason for the lack of interest on the part of the Municipal government in the plight of pedestrians, according to Joli-Coeur is the administration's preoccupation with automobile circulation, to the exclusion of other problems.

Meanwhile, students will continue to be in danger, like this writer who narrowly missed being hit by a car as she went out of control on an ice patch on the corner of Dr. Penfield and Peel.

Joli-Coeur insists, however that conditions are better than last year. However, according to Christopher Smith, a third year music student, "Even three or four days after a snowfall, the sidewalks are still icy and non-negotiable."

Joli-Coeur's interim solution is that "if something happens, people should sue the city."

But who is to be the sacrificial cow before the city administration gets the message that action to make the streets safer for pedestrians has to be taken immediately?



DAILY PHOTO — CHRIS LAWSON

## Legalize hopscotch

by Phinjo Gombu

On August 6 1985 an unusual demonstration took place in Montréal, marking the fortieth anniversary of the Hiroshima bombing. Called the "Shadow Project", it was part of a global demonstration against the arms race.

The project involved over three hundred cities around the world, where concerned citizens decided upon a novel way of bringing home the harsh reality of

nuclear war.

Drawing upon the one example that we have of a nuclear holocaust, which took place in Hiroshima and Nagasaki, art was used to put across a point that they considered of crucial importance: the fragility of our existence upon this planet.

Shadows drawn on the sidewalks and streets of Montréal as in other parts of the world portrayed what little was left of those who were within three hundred metres of ground

zero. The force of the blast vaporized the people leaving only the dark outline of their shadows.

The response of the city of Montréal was, however, far from favourable and eighty nine people were arrested of which forty six were charged with illegally drawing on the sidewalks. In an interview with *The Daily*, protest organizer Peter Sandmark explained the reasons for the demonstration.

continued on page 6



**To The Daily:**

In their November 18 reply to Ines Tewfik's Hyde Park of October 15, 1985, Messrs. Wolfe, Dannenbaum, Levy and Gauze reiterated the misconception that Israel's bombing raid on the PLO offices in Tunis was a "punishing strike" in retaliation for the murder of three Israelis in Lanarca, Cyprus.

The Israeli government's claim to that effect was intended mainly for Western consumption, and was not taken seriously by intelligent Israelis. The true purpose of the raid, as Israeli journalist Uri Avneri put it, was "to bury the Jordanian-Palestinian peace initiative, and to lead Hussein and/or Arafat to actions that would put an end to the initiative. The attack in Lanarca supplied the required pretext for this action (the Tunis raid), which had been planned in advance." (see *Ha'olam Hazeh* weekly, October 16, 1985)

Why the initiative had to be stopped is obvious: if allowed to go too far, it might have led to American acceptance of the two-state solution to the Palestinian problem, which would have put tremendous pressure on Israel to relinquish the territories it has occupied since 1967. A Palestinian state in the occupied territories is simply out of the question as far as both factions of the Israeli government are concerned. It was in the name of this rejectionist policy that Israel's bomb fell on Tunis.

Israel's claim that it is merely "responding to terrorism" in its dealings with the PLO deserves all the contempt Ms. Tewfik accords it. When it comes to terrorism, the PLO is a neophyte compared to Israel, which was practicing terrorism on a massive scale long before the PLO existed. The history of Zionist terrorism includes several massacres of Palestinian civilians both before and after the founding of the State of Israel, the most infamous of which took place in April 1948 in the village of Deir Yassin near Jerusalem, where some 250 men, women and children were killed. Such occurrences were instrumental in persuading hundreds of Palestinians to flee their homes, thus clearing the land for Jewish settlement.

Other examples of terrorism include: the 1954 hijacking of a Syrian civilian airliner by the Israeli air force, in an attempt to obtain hostages against the release of some Israeli soldiers who had been captured in Syria; a bombing campaign in Egypt during the 1950s, aimed at sabotaging Egyptian-U.S. relations (the Lavon Affair); the 1967 attack on the clearly-marked U.S.S. *Liberty*, in which 34 seamen were killed; and the shooting down in 1973 of a Libyan civilian airliner which had strayed off course over the Sinai, at the cost of 106 lives.

In contrast, as American commentator Dr. Noam Chomsky has written, "The total number of Israelis killed in all acts of terror from 1967 (to 1982) is 282, less than the number killed by Israel's air terrorists in Beirut on July 17-18, 1981, in 'retaliation' after a PLO response to Israeli bombing that broke the cease-fire."

The suggestion that Ms. Tewfik "accept the label of a terrorist whose target is the peaceful solution of the Middle East problem" is bizarre, considering that the very occasion for that insult was her eloquent condemnation of a vicious terrorist attack aimed at destroying any possibility of a just and peaceful solution to the Palestinian-Israeli conflict.

Mark Marshall  
Arts U3  
Daily:

I wish to congratulate you on your courage for printing the facts on the mistreatment of Palestinians by Arabs and Israelis. I can imagine the amount of hate mail such articles will generate, but I hope you won't let it stop you in the future because your responsibility is different than an individual's responsibility, you must make the public aware of the truth.

Keep up the good work.  
Parviz Mollahassani

**To the Daily:**  
We, as concerned Jewish students, share your interest in Mideast events. We firmly believe that it is only through education and dialogue that the underlying issues can be properly understood by all interested parties. It is for this reason that we feel that you have done the McGill student population a grave disservice in presenting only one side of this complicated problem in your issue dated November 29. By not portraying the full story which includes, among others, Israel's continuous struggle against institutionalized Arab terrorism, you have indulged in biased reporting.

This oversight on your part, whether intentional or otherwise, can be rectified by simply devoting a future issue of the *Daily* to the Israeli side of the story. Intellectual honesty, as well as fair reporting, demands it.

Elliot Elsenberg  
Richard Beer  
Jonathan Lechter  
Sara Laor  
Howard Tripp  
Sammy Ogbadia  
Adam Cooper

**To the Daily:**  
The writers of a November 18th letter, Mitchell Wolfe and others, are straining our limits of credulity when they portray the Israelis as the innocent victims of P.L.O. terror. What they present as "FACT" is nothing but shopworn Zionist myth-information.

By focussing on the unfortunate and needless tragedy of the Achille Lauro, the apologists of Israeli state terrorism try to confuse the real issue. The real issue is does the Israeli government consider itself over and above the known laws of nations and indeed God. Ever since the founding of this little Kingdom of God on earth, the Israeli rulers have taken the liberty of violating the U.N. Charter, the Geneva Convention and indeed the numerous United Nations resolutions relating to the question of territorial integrity of the states of the region. From bombing of the Iraqi

nuclear reactor to the well planned invasion of Lebanon to mind boggling outrage against Tunisia, the Israelis have shown little respect either for the law of man or for the natural laws.

The Israeli rulers have tried to dehumanise the Palestinian people by calling them "terrorists". Numerous independent observers have been shocked by the brutal Israeli behaviour on the occupied West Bank. No decent person can justify the genocidal streak displayed by Menachem Begin and his murderous clique (Ariel Sharon, Rafael Eytan et al.) who masterminded the 1982 bloody war against the Lebanese and Palestinian peoples. The noted Argentinian journalist and former Israeli, Jacobo Timmerman was disgusted by this war and left Israel as a disillusioned man. Tony Clifton in his seminal work *God Cried*, exposes the real nature of those who rule Israel. Yet how many Jews in Canada came to condemn this latest outrage. In fact that Guru of Holocaust, Elie Weisel would not comment on Israel's Lebanon War for he does not have all the facts. What a crass hypocrite. A survivor of Nazi madness sleeping over another version of "Final Solution". How can anyone say in the 1980s "he does not know". Perhaps Weisel does not give a damn as long as the victims are the Palestinians and the oppressors the Israelis.

Isabel Seguin

**To the Daily:**  
If a person, "Mr. X", came to your house and kicked you out, leaving you homeless, and killed your parents in the process, would you not agree that "Mr. X" has no right to live in your house? This is exactly what happened to the Palestinians in 1948. The Zionist Jews killed innocent Palestinian men, women and children, and took their land and their country. Those Palestinians lucky enough to escape death were not allowed to return to their homes, and thus became refugees.

Having stolen the land of Palestine in such an illegal and vicious manner, does Israel have the right to exist? The answer is and always will be that Israel has no right to exist.

Paul Paconey

**events**

Black Students' Network Meeting in Union 425-426 at 17h00.

As an 'involved' student, now crouched in front of a brain-numbing VDT, I can testify to the usefulness of this column, particularly because I've been asked to. Yes, this, the events column, offers you the reader the opportunity to find out what's happening around campus, or if you are planning an event the chance to advertise your function for free (hear that? FREE!).

All you have to do is drop into the editorial office, Union B03, and fill out a form. I've used it and it works. And who knows, maybe the denizens of the den will convince you to stay and learn how to put out a paper.

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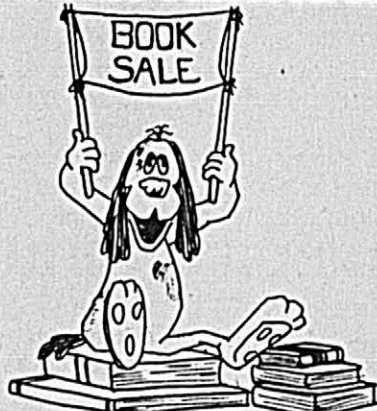
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# Oppression of lesbians affects all women

by Judy Andrew  
reprinted from the Emily  
Canadian University Press

Nym Hughes, Yvonne Johnson and Yvette Perrault are calling women to step beyond the lines drawn by patriarchal societies.

They are lesbians and feminists who are working to give women tools to change their lives. The tool they have helped to create is a resource manual called *Stepping Out of Line-- a Workbook on Lesbianism and Feminism*.

The manual is a valuable resource for all lesbians and feminists interested in not only understanding the cause of oppression but also in working for change.

A project of the lesbian feminist communities of British Columbia, *Stepping Out of Line* is the result of over ten years research and the work of more than a hundred women.

No woman can afford to dismiss the connection between the oppression of women and the oppression of lesbians. *Stepping Out of Line* focuses on that connection. Lesbians are a threat to the structure of society as it stands now because of the implicit rejection of male control over women's lives and bodies. Woman-loving is negated in a society that worships the male ego. Any woman who is assertive and independent can be threatened with the label of lesbian, as a way of keeping her in line.

The workbook is divided into two main categories: "The Workshop" and "Organizing for Change."

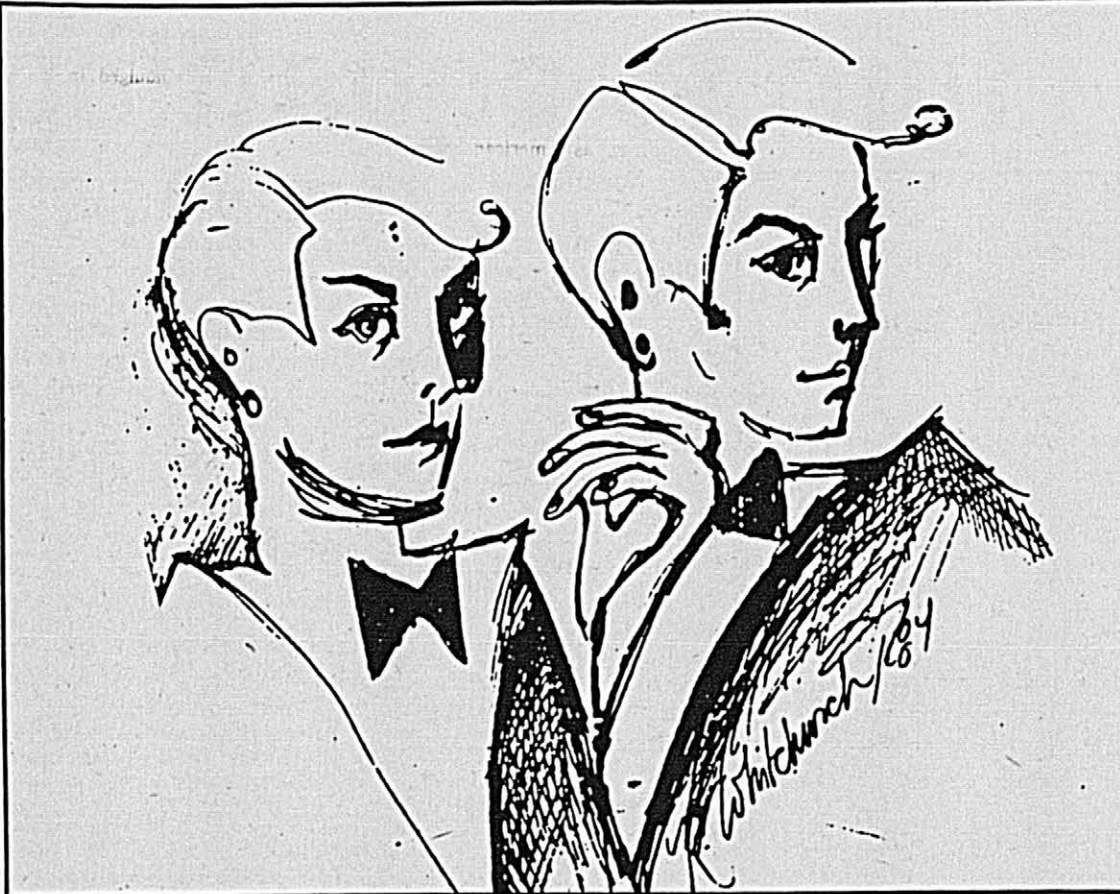
The workshop offers women a flexible structure that helps to create an environment where each participant can feel safe to express themselves. It creates an environment of warmth and support by ensuring that guidelines such as confidentiality and commitment to the group are agreed upon before the workshop starts. Participants are encouraged to feel, because, as the book states, "breaking the silence on lesbianism can be very intense."

The authors write that this kind of supportive environment is necessary because many women have repressed their feelings about lesbianism.

From here a process of defining what being a lesbian means for each individual begins. It is through this process of naming and defining that the participants can move to dispelling the myths surrounding sexuality.

The manual offers its own working definition of lesbianism: "A lesbian is a woman who prefers other women on many levels: sexually, emotionally, intellectually, psychically and who defines herself as a lesbian."

The workshop links personal



experiences with structures in society. Certain prevailing ideologies, such as individualism and Christianity, are examined critically to determine how they oppress women. The workshop moves towards developing a vision for a society which respects differences and capabilities and does not oppress people due to our sex, race, class, disability, or sexual orientation. The goal of

developing feminist consciousness is to look critically at the imbalance of power and to develop means of redefining power.

"Organizing for Change" speaks to women from personal voices; how you know you are a lesbian, dealing with the medical profession, protection on the job, violence against lesbians, dealing with families and friends, lovers and sexuality, to

name a few. This is vital information for people interested in the lives of lesbians, and is used in conjunction with the workshop.

The powerful documentation tells women that our voices count and deserve to be heard. It compels all readers to act towards stopping oppression now.

*Stepping Out of Line* provides concrete strategies

towards working for change. It provides somewhere to start. There are resources included to encourage connection and networking with other lesbians/feminist organizations. After each section there is a "Further reading" list.

The authors acknowledge the lack of coverage to lesbians of working class and different racial background. Undoubtedly, it is a shortcoming of the book, and a criticism that prevails in the feminist movement.

The original idea for the workshop came about at a 1974 meeting of the lesbian caucus of British Columbia Federation of Women. The caucus was created because lesbian rights were not visible within the policy of that feminist organization. Thirty women gathered together determined to make people aware of the specific harassment they suffered because they were lesbians, but also to make it understood that any feminist analysis must include the experience of lesbians. Consciousness-raising workshops to dispell myths and fears were developed and eventually compiled into *Stepping Out of Line*.

*Stepping Out of Line-A Workbook on Lesbianism and Feminism* by Nym Hughes, Yvonne Johnson and Yvette Perreault.

Press Gang Publishers, Vancouver 1984.

## Members want museum expansion appraised

by Marnie Waxman

In order to save Crescent and Bishop streets, Jeremy Searle, president of A l'Action Montréal is forcing the Montréal Museum of Fine Arts to meet with its members before finalizing any plans for museum expansion.

Under museum regulations taking effect at the end of this month, Bernard Lamarre, chairman of the museum's board of trustees must call a general meeting of all museum members if he receives a petition calling for such a meeting, signed by 100 or more members.

So far, Searle has acquired 155 signatures, which under the new regulations is enough to call a meeting.

The position paper drawn up by Searle consists of seven proposals to ensure that the museum consults with interested parties before the plans are drawn up.

However, according to the Montréal Gazette, Lamarre intends to have public consultations only after the plans have been drawn up.

In order to avoid such a situation, the paper, signed by 155 museum members demands that the Board of trustees of the



museum set up an independent consultation process open to all members that will determine a plan in the best interests of all those involved.

As well, the consultation process for the museum expansion is to be completed before any plans or agreements are made.

One of Searle's proposals specifies that if there is no consultation process set up by the museum, any agreements should be considered provisional pending a vote of the members at another special meeting.

But a museum official, Suzel Brunel claims that the museum intends to call the government to set up an independent committee to consult all those concerned parties.

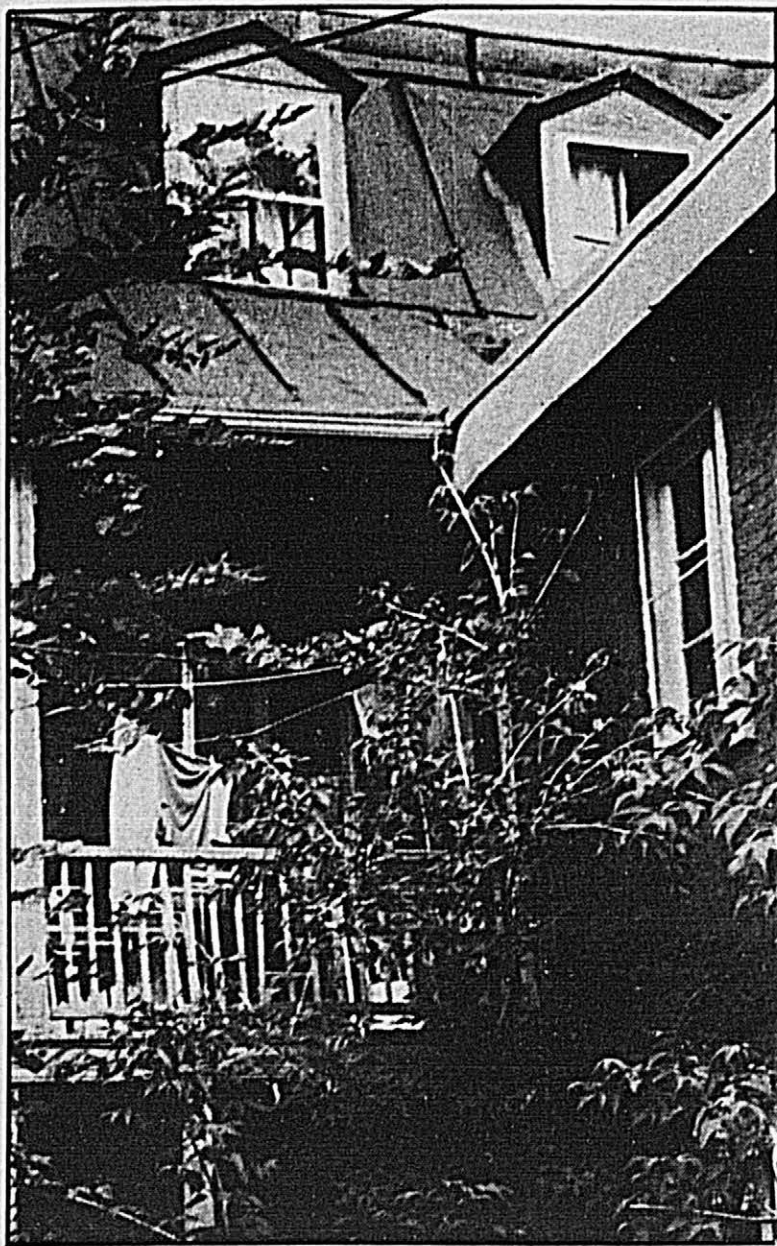
As well, preliminary sketches are now being created and when finished, in February, will be presented to the independent committee that the museum is calling for.

Paule Leduc deputy minister of Cultural Affairs has said that she will set up an independent committee to hold public discussion concerning the project.

According to Brunel, the project will take up the entire block, but will not destroy the Victorian architecture.



# Montréal homeless turn to squatting



DAILY PHOTO — CHRIS LAWSON

by Joe Heath

In October of 1984, while over 10,000 homeless people wandered in Montréal's streets, 10,469 apartments sat vacant. For years, debate has been raging in Montréal as to whether or not these people should have the right of access to these unused shelters. In England, certain loopholes in the Property Act can be used by the homeless to gain right of access to vacant and abandoned housing.

However, these 'squatters' rights' do not exist in Canada.

## Why squatting

A person who 'squats' is one who occupies property, usually a dwelling, without consent of the landlord. In Montréal, hundreds of people squat, living in old houses, and warehouses throughout the city. For them, squatting is a particularly attractive housing option.

A disproportionate number of Montréal residents rent rather than own housing — as much as 83 per cent at times. Furthermore, in the last ten years, between two and six per cent of the rental space in the city has been vacant. This creates

many opportunities for squatters.

People squat for many reasons, the primary one being economic necessity. Many people cannot afford housing. In Quebec, a single, homeless, 'employable' male between the ages of 18 and 30 receives \$156 in welfare a month.

Another important aspect in the frequency of squatting in Montréal is the conversion of boarding houses, old buildings, churches, and basically anything with four walls into condominiums. The Canadian Mortgage and Housing Corporation records show that 1025 mortgages were extended in 1984 for the purchase of new Montréal condominiums, whereas only 34 such loans were extended in Toronto. Only 294 loans were extended for the purchase of existing Montréal condominiums. This reflects the extent of condominium construction in the city.

Without a doubt, it is the poor who are losing low-cost housing to accommodate the condominium consumer trend. In the last six years, over 40 per cent of Montréal's rooming houses have been converted into condominiums.

## Types of squatters

There are three main types of squatters in Montréal, the permanent, the semi-permanent, and the seasonal squatter.

The permanent squatter is certainly the rarest. Such a squatter living in Montréal must have some heating system. This requires that s/he use an open fire, pirate electricity, or live in a building heated for other purposes.

The most common form of semi-permanent squatting is called "hold-over squatting," where, upon expiry of a lease, the tenant remains in the building awaiting eviction. Alternatively, the tenant can simply stop paying rent sometime within the lease period. Many landlords, once a month's rent has been missed, will be reluctant to evict a te-

nant until they are absolutely certain that they will never receive payment.

Other semi-permanent squatters never engage in dialogue with the landlord. Many inhabit abandoned buildings until they are torn down, or simply stay for a night or two.

Seasonal squatters usually squat during the summer, and either leave the city, or rent an apartment during the winter.

## Politics of squatting

Squatters have been campaigning for years to gain right of access to unused property. This is because city and charitable services are insufficient. As well, the Salvation Army's mens' hostel provides slightly over 300 beds, to serve Montréal's 10,000 homeless.

Common sense tends to favor the squatters' argument: If property is unoccupied, why not put it to use? This, however, leads us to question the sacred institution of private property.

Generally speaking, people aren't allowed to do whatever they like with their property. A (wo)man who owns a knife doesn't have the right to stick it in someone's head. The use of private property is constantly regulated in our society.

If, through a person's use of property, other (wo)men are hurt or killed, that person's use of property is generally restricted. Hundreds of homeless North Americans die yearly from exposure to the elements. A landlord who blindly exerts territorial sovereignty and keeps people out of his/her building is causing harm to many homeless people, and deserves to have his/her rights restricted.

## How they squat and do not get caught

Many students may be interested in the procedure that many squatters use in establishing themselves.

Finding the right place to squat is the hardest step. Luckily, downtown Montréal is full of abandoned buildings. When

squatters find a place that looks empty, they often watch for lights at night, mail arrival, and footprints leading to the door in the fresh snow. The Communauté Urbaine de Montréal operates a service established to handle inquiries with regards to property titles. One can call up the city's public relations office (872-5505), give them the address, and ask who owns the place. Once potential squatters have found out who the landlord is, they may also ask what other property s/he owns.

With this to go on, they can get a fairly good idea of how much the landlord cares about the building. The best kind of landlord is one who owns around 200 buildings. Chances are s/he's forgotten about the place. They can also call him/her at home if they want more information.

The next thing squatters do is break into the place by forcing the door or picking the lock. Alternatively, someone can be hired to pick it. Most likely, the place will have its own electrical meter. They must carefully remove the faceplate from the meter, and jam a toothpick into the center of the dial which records the smallest units. This stops it from turning. They must be very careful to replace the faceplate, and if there is an 'anti-tampering' wire, to make sure it is back in its right place.

Now, with any luck, the squatters will have free electricity. Their next step is to start moving in. The best thing they can do, depending on circumstance, is to go down to a hardware store and buy one of those nifty chain locks that one puts on the inside of a door. Setting up a new lock insures their security, and stops the landlord from dropping in uninvited.

The last step is to make up a phony lease, faking the landlord's signature. This will quell most inquiries. They usually do it on ordinary paper instead of the government forms (this makes the imaginary landlord look like a sleaze). If they get caught, they might make up some story about someone impersonating the landlord, and that they have been taken in by him, helpless victims of fraud.

They must be prepared to move on short notice. Although this is not the most secure way to live, it is considerably less expensive than rent

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The Daily is a founding member of Canadian University Press (CUP), La Presse Étudiante du Québec (PEQ), and Campus Plus (CUP Media services).



# Ethnocentricity in the art world

DAILY GRAPHIC — JULIA ASIMAKOPOLOS

by Lisa Waldick  
reprinted from the Charlton  
Canadian University Press

The National Gallery of Canada collects the works of most leading contemporary Canadian artists. Most that is, except those artists who happen to be Indian or Inuit. Their work is collected by the Museum of Man.

Many artists and art specialists claim that this collection policy means that works by native artists are considered only as historical artifacts. Native artists, the critics say, are not being judged on an equal footing with other artists in Canada.

For Jacqueline Fry, who teaches non-western art and museology (the study of museums) the exclusion of native art from the National Gallery is a "catastrophe". For Robert Houle, a contemporary native artist and the former curator of the Museum of Man's art collection, the situation is "odious".

"When I first came to Ottawa and I became confronted with this issue, you know it was frightening. I couldn't understand it; it just made my stomach turn," says Houle.

Curator for Native art at the Museum of Man four years ago, Houle says he left to escape the "ethnological umbrella". The Museum of Man was interested in art as an extension of ethnological and archeological traditions, while Houle was interested in native art as art.

"As much as I respected the ethnologists, in the end they weren't interested in the art itself.

Both the National Gallery and the Museum of Man admit there are problems with the existing situation.

"We have a very small group of works by native people. In comparison with the rest of our works, it's an incredibly minute fraction of the total," admits Elaine Gaudet, a public relations officer for the National Gallery.

"We appreciate it, we'd like to be able to come up with more than we do, but we don't," she says.

The present curator of the Museum of Man, Gerald McMaster, agrees the situation is unfortunate, and says the National Gallery should collect works by artists who happen to be native people. "Forget the term 'native', and just look at the works," McMaster says.

Charles Hill is the curator for the Canadian art at the National Gallery. He also understands the criticisms levelled at the gallery but says there's little that can be done to improve the situation. Native art is caught between the conflicting mandates of the two government institutions.

Hill says the Gallery should not duplicate the collections of the Museum of Man which has both the expertise and the mandate to collect native art. He adds that there is also the problem of finding the money, space, and staff to allocate to a native collection.

However, the Gallery has a section in its recently updated policy statement which according to Hill means "we will be collecting native and Inuit material, but because we are two institutions in one corpora-

tion, to avoid duplication all of the acquisitions will be done in consultation with the Museum of Man."

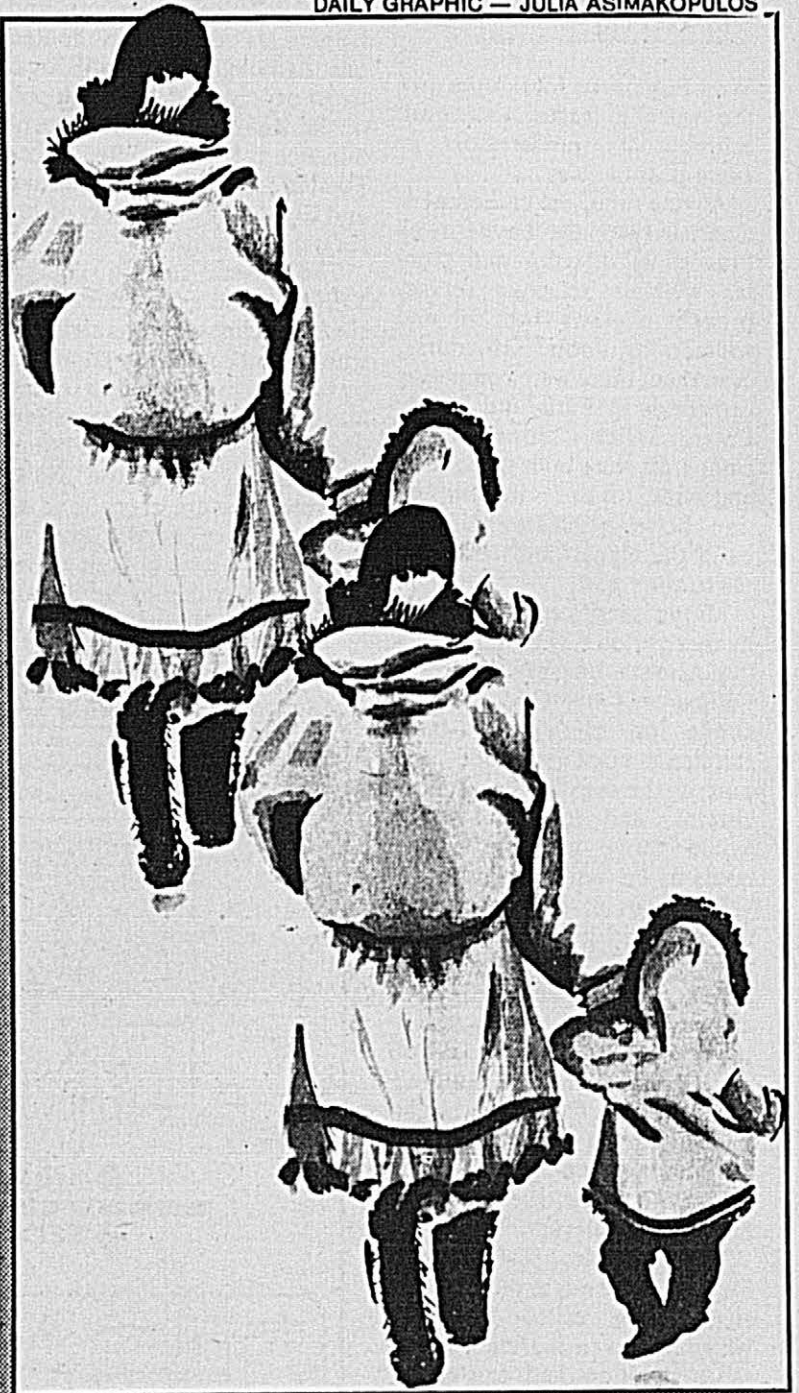
Rosemary Tovel is the assistant curator for Canadian Prints and Drawings for the National Gallery. She says this policy means the Gallery will have to find an area of native art which the Museum of Man is not already collecting, which she says is not going to be easy. Since the Museum of Man is already collecting contemporary native art, the National Gallery won't be able to collect modern works as well.

Tovel says a report was initiated last year to investigate the question of expanding the National Gallery's collection of native art. The report is confidential because the Gallery wanted the author to speak frankly about such things as the collections of other galleries and institutions. The author, Jean Boldgett, will not speak about the report without the permission of the Gallery.

Stephen Rothwell of the Indian Art section of the Department of Indian and Northern Affairs says he suspects the report may have been labelled confidential because the recommendations were "overwhelmingly in favour of expanding native collections and the Gallery was not willing to accept that responsibility yet."

Rothwell says he doesn't know for sure; he's never read the report.

Hill stresses that the Museum of Man has the expertise to deal with native art. He points to the titles of the curators at the museum. They are "curators of art, not curators of ethnology."



He says the National Gallery will expand its native art collection once the details are worked out with the Museum of Man. Rothwell doubts that any substantial expansion will occur.

Robert Houle says the problems of fitting Native art into galleries are similar to the problems Natives have fitting into Canadian society as a whole.

Houle thinks that because Indian people are separated from Canadian society by living on reserves, it is not surprising Indian art is separated from the rest of Canadian art. He says it's hard being native and an artist. "People have preconceived notions and ideas of who you are, where you come from, and what your work is like and what you're saying."

"I've been trying desperately to get away from that end and be an individual."

Fry, a teacher at the University of Ottawa says many native artists share Houle's difficulties. "People are expecting native artists to express themselves in traditional ways, and when they don't they are seen as expressing something which is a pale copy of 'good' art."

"Art exhibitions are a reflection of the temper of the times.

If society is not ready to accept native art as art, then the shows will reflect that by displaying a lot of traditional crafts and bead work."

Fry says modern native art is not popular because it is produced by someone with a different cultural background.

"You have a number of keys to understanding and all these keys are at different levels. You possess these keys according to the type of milieu to which you belong, the type of training you have, and so on. If you don't possess the keys of understanding to an image, you cannot go inside, so you go away."

Fry says some galleries have started helping viewers to "get inside" native images by providing information about the culture and methodology of the artist in question. But the exhibitions are otherwise the same as they would be for any other important Canadian artist.

She says she considers this a first step in the slow process of making the public more aware of native art. Although the National Gallery has promised to display more native art, she says she thinks the expansion will take decades as native art slowly becomes more accepted and better understood.





# West Edmonton Mall: open for worship

by Paul Fitzgerald

West Edmonton Mall is the now the world's largest cathedral, eclipsing its predecessors in every possible way.

At one time, the cathedral at Chartres was the envy of all France; its splendor and glory (as well as religious fervor) brought pilgrims from far and wide to its doors. Of course, even then, there were competing cathedrals in Paris and Rome. Later, taller, more ornate cathedrals were built in London and Nice, resulting in competition between communities to build the biggest and best temple to their god.

Major sacrifices were made by these often tiny communities (St. Anne de Beaupré, Lourdes, Fatima etc.) but God's favour shone on the given city. Residents appeared good and pure in the eyes of their fellow citizens, and local businesses would thrive catering to the needs of the visiting pilgrims.

Of course, neighbouring towns would be jealous of the newfound glory of the community, and it may well have drawn business from their town. Yet there is no record of anyone saying that the building of St. Peter's Cathedral might have effectively killed a neighbouring parish in Rome. Even if it were true it would have been irrelevant.

For example, just outside Montréal there is a picturesque small town called Rawdon, which has seven churches. If the same situation had existed in Rawdon one thousand years ago, anyone who would have faulted the building a new super cathedral even on the grounds that doing so would kill all seven of the churches, would have been thought a fool. A person in a nearby town making the same statement would have been correctly perceived as green with envy. And so it is with the detractors of West Edmonton Mall.

Not only are the detractors completely wrong, but there is a good deal to be said in favour of the world's largest cathedral. True to the old tradition of sacrifice, the citizens of Edmonton have given very generous tax concessions to the builders to permit the construction of the largest and most opulent temple the world has ever known. Its acres of Italian marble, brass, chrome, mirrors, gently curved glass, fountains, artwork and chandeliers allow it to outclass Rockland, Place Laurier in Québec City, Square One in Mississauga and the Eaton Centre in Toronto.

It is in the same league as St. Peter's and Chartres, although the latter were dedicated to a different god, known commonly as GOD. GOD was useful for feeding mana to the people, turning

staffs into serpents and helping his people cross the Red Sea. Although GOD is still loyal to his people, and is worshipped on Saturday or Sunday, his prominence is fading as Red Cross, Famine Relief, Dale Harney and El Al take over many of his former functions.

The up-and-coming god is YENOM, and as rumour has it, she brings happiness to all those who know or seek her. Glorified by ordinary temples in every hamlet and town in the western world, YENOM is truly at home in the West Edmonton Mall. Deriving pleasure every time a dollar changes hands, she is worshipped 7 days a week some 12 hours each day by adults at the mall who attend rituals at

the 11 major altars commonly named for a High Priest of the Religion (Sears, Eatons, Woodwards etc.) or who worship privately at the nearly 700 side temples.

As in any temple worth its salt, West Edmonton Mall has a crying room for those not quite old enough to fully participate in the rituals. And what a crying room it is! Everything from submarine rides to the world's largest arcade to the 20 cinemas to the skating rink to Ikea's Ball Room keep even the most mature infants out of trouble for hours. The mall is one of the few temples ever built that has adequate parking (18,000 stalls) to really accommodate the

many worshippers and pilgrims who arrive each day.

Obviously, any temple this big is destined to become a pilgrimage centre and the pilgrims are flocking to her from many different parts of Canada, the US and points beyond. Signs on the highways into Edmonton guide the pilgrims to the only part of town which really matters, and even as I write this, a pilgrimage centre is being constructed where weary travellers can experience their fantasies while worshipping YENOM at the same time. (I understand these 'condominiums' and this 'hotel' will be somewhat more luxurious than the pilgrimage centre

at Ste Anne de Beaupré, but then, they serve different functions in the two different religions.)

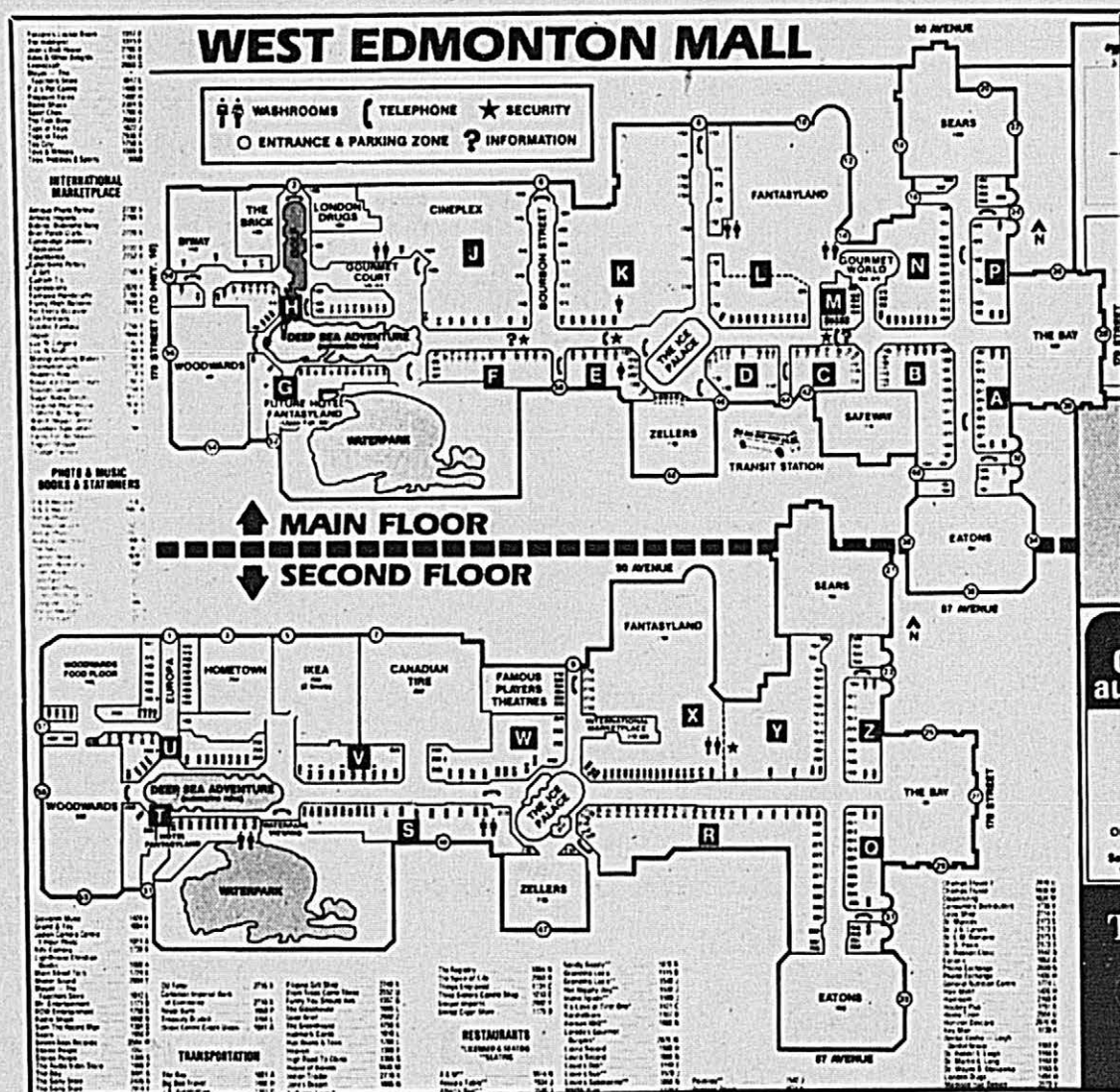
YENOM has been greatly honoured by the mall and has bestowed great favours upon Edmonton. Once a boring oil town known only for Wayne Gretzky, the city is now so successful in its new role that there

are plans to bring YENOM further glory in Edmonton. The mall's builders have become local if not national heroes, and the mall has been imitated elsewhere in Edmonton with the revamping of older temples (Westmount and Edmonton Centre).

At this point, it appears likely that the mall may well be duplicated in Minneapolis and other cities. In addition, the mall shares the distinction with Montréal's Olympic Stadium as being one of the few 3 year old buildings on earth to still have original construction equipment on site as further improvements are made for the further glorification of YENOM.

The Olympic Stadium, host to sporting events and to His Holiness, John Paul II may not share the mall's good fortune because it does not share the mall's unyielding devotion to YENOM. Ultimately, the two buildings may stand for entirely different notions of 'good' in our society. As a result, devout believers in GOD may perceive the mall as a direct assault on their values, where devout followers of YENOM will have some difficulty ever accepting the stadium because of its past financial record.

Even the mall's most fervent antagonists begrudgingly accept its phenomenal success. I somehow suspect however that West Edmonton Mall is a much better representative of our society and its values than any other temple or public building currently in existence. It represents the most current religious sentiments sweeping North America: Faith, Hope, and no Charity.



Pictured here, the West Edmonton Mall floorplan. At its current rate of growth, it is expected to annex the city of Montréal by the year 2010.

## ...Montréal outlaws hopscotch

continued from page 1

The plan had originally been Sandmark, were out in full to ask the city's permission but force and many of the the protesters decided against demonstrators were arrested this because of the likelihood of and afterwards charged under refusal. Since it was important Municipal by-law 47 paragraph that the protest take place 5a which makes it illegal to without them 'confronting' the draw on the streets. This in-city office, the project went cludes chalk based drawings, a ahead as planned. law which Sandmark pointed

It was made quite clear that out would make hopscotch illegal. The material used for the legal. shadows was chalk based and that it would easily wash away with the first rains. A demonstration was staged on December 16th to protest the

charges that were being laid against those who were arrested. All but two of the accused have pleaded not guilty.

Sandmark feels that the protesters are right in taking the issue to court. He cited how the police had been very rough in the handling of the demonstrators, making it seem to him as if they were acting on orders from above.

In a press release concerning the protest, questions were raised

as to the possibility of a conflict of interest, as Montréal is home to over half of the nation's nuclear arms industry.

It also states that the Civic party refused to even consider a proposal by the Montréal Citizens Movement to make Montreal a nuclear free zone. The demonstration and the appeal is directed towards raising an awareness of the issue. The accused stand trial sometime in January.



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All above activities are held at United Theological College 5521 University. For more information call 392-5890, Chris Ferguson.



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